

Millennial Star



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Thursday, November 26, 1942

POETRY

GOOD—IN EVERYTHING

The man

Who, in right spirit, communes with the forms
Of nature—who with understanding heart
Doth know and love such objects as excite
No morbid passions, no disquietude,
No vengeance, no hatred—needs must feel
The joy of that pure principle of love
So deeply that, unsatisfied with aught
Less pure and exquisite, he cannot choose
But seek for objects of a kindred love
In fellow-natures, and a kindred joy.
Accordingly, he by degrees perceives
His feelings of aversion softened down;
A holy tenderness pervades his frame,
His sanity of reasoning not impaired,
Say rather, all his thoughts now flowing clear,
From a clear fountain flowing—he looks around,
And seeks for good, and finds the good he seeks;
Until abhorrence and contempt are things
He only knows by name: and if he hear
From other mouths the language which they speak
He is compassionate, and has no thought,
No feeling which can overcome his love.

—William Wordsworth.

THOUGHT FOR THE WEEK :

Honours achieved far exceed those that are created.

—Solon.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

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For if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying, Repent, and prepare for the great day of the Lord.

Doctrine and Covenants 43: 21.



WHO IS IT THAT CAUSES THE RAIN TO RISE IN THE HIGH MOUNTAINS, AND TO EMPTY ITSELF INTO THE OCEAN? WHO IS IT THAT CAUSES TO BLOW THE LOUD WINDS OF WINTER, AND THAT CALMS THEM AGAIN IN THE SUMMER? WHO IS IT THAT REARS UP THE SHADE OF THOSE LOFTY FORESTS, AND BLASTS THEM WITH THE QUICK LIGHTNING AT HIS PLEASURE? THE SAME BEING WHO GAVE TO YOU A COUNTRY ON THE OTHER SIDE OF THE WATERS, AND GAVE OURS TO US; AND BY THIS TITLE WE WILL DEFEND IT.

—An Indian's Conception of God
Quoted by Lord Erskine.



THIS WEEK'S COVER

Heber J. Grant, Seventh President of the Church of Jesus Christ of Latter-day Saints, who reached the age of 86 years on November 22, 1942.

President Heber J. Grant

ALTHOUGH removed from the seat of the Church Government, we nevertheless remember him in our minds and hearts and in our prayers. It is interesting to note certain facts about his personality, character and achievements.

President Heber J. Grant was born November 22nd, 1856, at Salt Lake City, Utah, son of Jedediah M. Grant, First Mayor of Salt Lake City, and Rachel Ridgeway Ivins Grant. He was baptised a member of the Church of Jesus Christ of Latter-day Saints June 22, 1864. Ordained an Elder at 15. Made a member of the presidency of the first Thirteenth ward Y.M.M.I.A., June 10, 1875, which was the first ward organisation effected by Junius F. Wells, under direct appointment of Brigham Young. Ordained a Seventy June 16, 1876; a High Priest October 31, 1880; called to preside over the Tooele Stake of Zion, October, 1880 before he was 24 years of age. He became a member of the General Superintendency of the Y.M.M.I.A. Became manager of The Improvement Era and principal founder, November, 1897. Opened the Japanese mission and presided over it from August, 1901, to September, 1903. Presided over the British and European Missions from January 1, 1904, to December 5, 1906. Became President of the Council of the Twelve, November 23, 1916. Became President of the Church of Jesus Christ of Latter-day Saints, November 23, 1918. Became Editor of the Improvement Era, December, 1918.

HIS ACHIEVEMENTS NOT ACCIDENTAL

Had Heber J. Grant been born in any other free land, he would have risen to eminence. His achievements are not accidental. There is nothing magical about his success. Through honest, intelligent effort, he won his way. His career is built upon a sound foundation. Aside from his high intellectual endowments, the soundness of his character and his engaging personality, he has the three qualities without which no young man can win permanent success. They are: A willingness to work. He has always been a prodigious worker. Intrinsic honesty. The ability to make and keep friends. Where is the man who can surpass him in the fine art of making friends? These, we believe, are fundamental to success. Fourteen years ago, his intimate associates each wrote a sentimental descriptive of him. This is a composite of those sentiments:—

“A man full of faith in God, full of love for his fellowmen, sympathetic, generous, charitable, direct, frank and truthful, courageous, sagacious, persevering, punctual, practical and energetic. A splendid organiser, and, above all, a real man.”

INTEGRITY AND INITIATIVE

He has initiative—that rare capacity for creating idea and stimulating action. He is not only a good stayer, but a good

starter. Heber J. Grant is a demonstrator; he leads by example. He practices before he preaches. He is a helper. Many men owe their success to him. This is true in business, in art, in music, in literature, in religion. He is an example to all the Church in Temple work and in the payment of tithing. Companies which he organised and controlled paid tithing on their earnings "and while they did it," he said, "they prospered." He is not only an ardent advocate of tithing, but is a generous and scrupulous observer of the law.

THE MOUTHPIECE OF GOD IS ON THE EARTH

Quoting his words as an Apostle:

"Do not allow the wisdom, the riches or the education of the world, or anything else to blind your eyes to the fact that this is God's work and that the mouthpiece of God is on the earth. When he speaks, let us be ready and willing with our time, our talent, all that has been given us, to labour to fulfill what God desires."

Quoting again:

"The servants of God are the most humble men that I have ever associated with in my life. They take no credit to themselves. They realise that they are dependent upon God alone; and without the inspiration of His Spirit, they are naught. They know that God lives and that he directs them."

Referring to his financial capacity during the days of panic and disaster when strong men were faint with fear (1891), he displayed the courage, the resourcefulness and the generalship of a field marshal. His unselfish and successful efforts to save financial institutions involving the credit and the honour of the Church and its leaders must never be forgotten. His life is an inspiration to all ambitious young men.

HIS ADMINISTRATION

President Heber J. Grant has presided over the Church for twenty-four years, and the Lord has blessed and prospered the people under his leadership. Tithes and offerings have increased, the Word of Wisdom has been more faithfully observed, a great building programme, including the completion of three temples, has been carried forward. The organisation has been perfected and the Church has moved steadfastly and securely forward, growing in numbers, influence and power.

President Grant has made a conspicuous contribution to the progress and popularity of the Church through his rare capacity for making friends and winning the confidence of people. The attitude of the people of the world toward the Latter-day Saints has been greatly changed during his administration. He has been in very deed an Ambassador of Good Will of the Church in all the world.

We esteem him a great man, not only in his capacity as President of the Church, but among men.

On the occasion of President Grant's birthday a cablegram was sent to him from the Mission Office as follows:—

British Mission Saints send their heartfelt wishes for a happy birthday and continual health.

Andre Anastasiou.

A reply was received, viz.:—

Your telegram greatly appreciated. Love and best wishes for yourself and all the Saints in your Mission.

Heber J. Grant.

In all the 75 branches of the British Mission the Birthday of our Leader was the subject of discussion and remembrance in the Sacrament Services held Sunday, November 22.



About Nicotine

TWO things about tobacco in any form of human consumption are worth remembering:

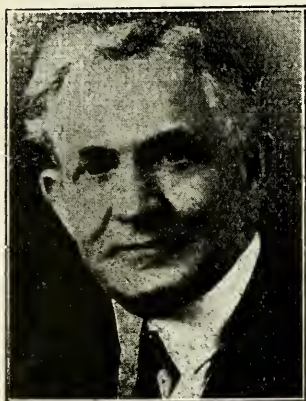
One is that if it were not for the resistant elements in the body, every user of the weed would now be dead. Every tobacco user may recall the nausea that followed his first smoke or chew. Well, that was nature's warning that poison had just been taken. In the case of the persistent smoker nature makes some attempt to overcome the effects of nicotine, to adjust to the new situation. But in most cases this proves too much of an effort for the constructive, creative, persevering forces in the body. The point is, Does anyone wish to divert these powers from their natural channel of creation to one where they are always on the defensive?

Another fact about nicotine is that the drug is habit-forming, that it tends to enslave. Every user of tobacco tells us that he "can quit any time." But he can't unless he has extraordinary will power—which few of us have. Some venders of the cigarette assure us that they eliminated as much as 28 per cent of nicotine from their product, and so recommend it on this ground. They are cutting their own throat. For without nicotine the cigarette has no hold. The point here, then, is, Does anyone who prides himself of his freedom of the will, wish to deprive himself of this freedom of choice?

“Seek Ye First”—

By PRESIDENT DAVID O. MCKAY

Baccalaureate Sermon delivered Sunday, June 7, 1942, before the graduates of the Brigham Young University.



David O. McKay

THE authentic sayings of the Savior—I mean the expressions that are indubitably His as recorded in the New Testament—are comparatively few. Each one that we have, however, is as a beacon light guiding men along the highway of life. Christ is truly the **Way**, the **Truth**, the **Life**. His thoughts disclose the secret of life. His words are divine oracles. “Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so I would have told you. I go to prepare a place for you.” Blessed are the pure in heart, for they shall see God.” “Judge not that ye be not judged; for with what judgment ye judge, ye shall be judged.” “Not

everyone that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.” Such are a few of the nuggets of general truths from this inexhaustible source of spiritual treasure.

Out of His glorious sayings, I have chosen “Seek ye first the Kingdom of God and his righteousness” as most appropriate for this occasion.

There is deeper significance in those three words “seek ye first” than is at first apparent. Unequivocally Jesus declares that there is one aim which should be paramount to all else in man’s achieving. If we accept Him as our Guide, we may rightly conclude that the cherishing of this aim or purpose will contribute as nothing else to the formation of one’s character, and to the determining of the direction of one’s life.

The fact that Jesus says seek **first** this supreme ideal implies that there are other things which may be second, third, etc.

The words quoted are a summary of what precedes it, particularly that part of the sermon relating to the relative value of temporal and of spiritual possessions.

“No man,” He declares, “can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.” In what follows Jesus puts the question clearly: In which do you put your trust, material things of the world with their accompanying pleasures, profits, and indulgencies, or in the righteousness of the Kingdom? He says, “your

Heavenly Father knoweth that ye have need of all these things," but to **make their acquisition the dominant aim of life is to lose the perspective of the true end and purpose of earthly existence.** Seeking "treasures of earth" is the subordinate, not the guiding or controlling motive. Physical and temporal necessities should be sought not as the **end** but the **means** of higher and nobler achievement. "Take no thought for your life, what ye shall eat, or what ye shall drink; nor for your body, what ye shall put on," as originally given meant, be not **solicitous** or **anxious** about these needful, temporal things. To condemn thought or forethought in preparation for temporal needs is of course contrary to both experience and common sense. The scriptures tell us plainly that "He that will not provide for his loved ones is worse than an infidel." Acknowledging the need of food, clothing, shelter, and other earthly possessions, Jesus admonishes against **anxious solicitude** for these things, against "that carking care which springs from unbelieving doubt and misgivings."

POWER OF IDEALS

Thoughts make us what we are. As definitely and surely as the weaver shapes his flowers and figures out of the warp and woof of his loom so every moment the shuttle of thought moves back and forth forming character and even shaping the lineaments of our features.

"Sow a thought, reap an act,
Sow an act, reap a habit,
Sow a habit, reap an eternal destiny."

The handsomest youth and the most beautiful maiden may mar their beauty by a morose, cross-tempered disposition, or by nursing dissatisfaction in the soul. 'Each life memorable for goodness and nobility has for its motive power some noble thought. Each hero has climbed up to immortality upon those golden rounds called good thoughts. Here is that cathedral spirit, John Milton. In his loneliness and blindness his mind was his kingdom. He loved to think of things true and pure and of good report. Oft at midnight upon the poet's ear there fell the sound of celestial music, that afterward he transposed into his "Paradise Regained." Dying, it was given him to proudly say: "I am not one of those who have disgraced beauty of sentiment by deformity of conduct, nor the maxims of the freeman by the actions of the slave, but by the grace of God, I have kept my soul unsullied."

What subordinate things one seeks will have less bearing upon the formation of one's character and upon the direction of one's life than does that dominant, paramount **first** choice. "The thing a man does practically believe" (and this is often enough without asserting it even to himself, much less to others) says Carlyle, "the thing a man does practically lay to heart and know for certain concerning his vital relations to this mysterious universe, and his duty and destiny there, that is in all cases the primary thing for him and creatively determines all the rest. This is his religion, or it may be his mere

scepticism and no religion. . . . The thoughts they had were the parents of the actions they did; their feelings were parents of their thoughts; it was the unseen and spiritual in them that determined the outward and actual."

SUGGESTIVE PURPOSES

What seek ye first? What do you cherish as the dominant, the uppermost thought in your mind? What this is will largely determine your destiny. Notwithstanding the complexity of human society, we can, as our text implies, encompass all purposes by two great important ones. First, the world of material gain; and, second, the world of happiness consisting of love and the power to do good. If it is your purpose to get worldly gain, you may obtain it. You may win in this world almost anything for which you strive. If you work for wealth you can get it, but before you make it an end in itself, take a look at those men who have sacrificed all to the accomplishment of this purpose, at those who have desired wealth for the sake of wealth itself. Gold does not corrupt men. It is in the motive of acquiring that gold that corruption occurs. It is the purpose man has in acquiring it.

Is it your purpose to have pleasure in life, and are you going to have that satisfaction at any cost? I would ask you to pause before deciding, and look at those in the world who have spent their lives in the world of personal indulgence. Pleasure as the uppermost aim eventually brings disappointment, be it the seeking of a new sensation the satisfying of an appetite, or the gratification of passion. "In diving to the bottom of pleasure, we bring up more gravel than pearls."

SEEKING OTHERS' WELFARE

On one occasion Jesus said, paradoxically, "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." Is that which you seek first the saving of your own life for its own sake, or do you seek to live to make somebody else happier and the world better?

The true way to serve God is through service to man. This is the highest ideal of religion ever given. It is the antithesis of pure nature. Nature's law is the survival of the fittest. God's law is, use your personal power and possessions for the advancement and happiness of others. "Jesus saw clearly that before the Kingdom of God could be realised men must give up their cynical indifference and unbelief and become reconciled to God and to one another. Jesus, in short, marked out a new way of life for men and for all humanity—the way of genuine love."



PERSONAL

The infant son of Sister Lucy Simpson Good of the Grimsby branch, born on October 11th, 1942, was blessed by District President Eric Thorp and given the names of David James.

The Latter-Day Saints' "Millennial Star"

THURSDAY, NOVEMBER 26, 1942

EDITORIAL

"The Spirit Indeed Is Willing, But The Flesh Is Weak"

THESE words—a part of a sentence in Matthew 26, 41, spoken by Jesus to His disciples on the night of His betrayal, while suffering the agony of heart and mind, reveal the touch of clemency mingled with the rebuke, which is so characteristic of Jesus. This passage is variously interpreted by many people. Some, careless in their behaviour, weak in character, excuse their own sinful deeds and the constant repetition of them by resorting to this expression with the emphasis on "but the flesh is weak."

Apostle Paul was constantly admonishing his converts against the weaknesses of the flesh. "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, hatred, wrath, strife, drunkenness . . . and such like, that they who do such things shall not inherit the kingdom of God."—Gal. 5:19. In the light of the 'revealed knowledge' in our dispensation, it is impossible for anyone committing these things to enter and abide within the Kingdom of God—His Church. "But the fruit of the Spirit," says Paul, "is love, joy, peace, goodness, faith, meekness, temperance: against such there is no law."—Gal. 5:22, 23.

Risking the censure of too often a repetition, I must again venture the statement that among Latter-day Saints, the weaknesses of the flesh have been overcome to a very great extent. Statistical evidence fully supports this statement. Of course, entire elimination of human weaknesses is not claimed. In our mortal, carnal state, one may say, it is impossible. The city of Enoch, who did succeed to walk before God in full obedience to His commandments, was taken to heaven without tasting death. So one must really say that it is not entirely impossible.

Let us consider now how we may come within the reach of such an ideal state.

Without the aid of the Holy Ghost, given to us, members of the Church, at the time of baptism, the quest is almost fruitless, but with it the state of perfection is possible.

I—ego, myself, my spirit, my intellect—should be the master of my physical body, my habits, tendencies and characteristics. I should know myself thoroughly—all my idiosyncracies—and be able to control my organs, and *not* my organs control me. I must look upon them as I would upon a team of horses and manage them wisely, patiently and regularly, occasionally re-

sorting to the use of a whip, so to speak.

The writer heard the Restored Gospel twenty-five years ago. He understood the principles; he knew the meaning of the Word of Wisdom. Some months prior to his baptism he stopped smoking, put away a habit which was beginning to take hold on him. A month passed without a cigarette. One day, during the lunch hour, the craving returned—just one. He thought: he now knew there was poison in the tobacco weed; he realised that smoking affects the lungs, the heart, the brain; he also knew that to smoke was against the Will of God. Did he yield to this craving? No. With clinched fist he hit his head and hit it hard so that he felt the "whip." (He had a fight with himself.) The impulse, the craving were overcome; he did not yield to them. Later, he was happy to sing the words of "Invictus"—"I am the captain of my fate, I am the master of my soul.

Next time you **must** have a cup of tea, don't be a slave to this habit of yours. Stop and think for a minute about your tummy. Say to it or to him: "For years I have been giving in to you. You, like a drunkard, are never satisfied; the more I give you the more you want. I am your master from now on; you shall not have any more tea. Well, just one cup a day this week, but after that—none at all. It's no good to you. I am going to take care of you; you shall have a little milk and water instead." Lay on the whip, sister, and bring your distorted, poisoned, afflicted organs under some sort of intelligent control. Don't let your appetites control you; you be their master.

Try this. Sit at a table and hold with the fingers of your right hand a piece of thread with a ring or some little object suspended on it. Will in your mind, without moving the fingers, the ring to swing to the right or left, stop, move in a circle to the right, stop, move to the left, and you will observe how your mind can control your hand. This mental power, with training, can control every other organ of your body.

When appetites or temptations come your way, and they only come one at a time, you can "take them on" and master them. There is in you a God-given faculty—your conscience. It is your friend, your guard, for it always gives you the warning. It is your red light. Keep it bright, keen and clean. Do not drown it in tea or coffee, beer or whisky; do not choke it with carbon-monoxide—the poisonous tobacco fumes. Then the master in you will take command. Do not smother your conscience.

"Watch and pray that ye enter not into temptation: the spirit is indeed willing, but the flesh is weak."

So then watch yourself; pray often and earnestly; look the evil straight in the eye, then look up to heaven; look steadfastly; you shall be given the help you seek; you shall be the master of yourself.

A. A. Anderson

The Book Of Mormon—A Witness For The Bible

By E. CECIL MCGAVIN

WITHIN certain Christian circles the Holy Bible is no longer regarded with the sanctity which characterised its reception in the Christian world for centuries. With the rise of Higher Criticism there came a sinister influence which has undermined the Bible and for many Christian people, robbed it of its divinity and removed it from its deserving pedestal of honour.

Many of its readers look upon it as simply a collection of myths and legends, very little of which was inspired by the Lord, in the manner its readers had been taught for generations to believe. This new approach to the Bible has reacted unfavourably for orthodoxy. Such a stabilising and corroborative influence as the Book of Mormon inspires is very desirable as a means of checking the materialistic spirit of the age.

Respecting the divine origin of the Bible and the sanctity of many of its accounts the theories of men have stood out in

PART XIV OF
"A MARVELLOUS WORK
AND A WONDER"

vivid contrast to the precepts of the prophets and the long-cherished traditions of the Church. The Book of Mormon is of inestimable worth as a witness of that sacred book of the ages, the Holy Bible. In this age of science the things of the spirit have suffered because they could not be demonstrated in the laboratories. Likewise, the opinions of men have been advanced in opposition to the inspired writings of ancient seers and prophets.

The Book of Mormon confirms the story of the Garden of Eden, the Flood, the Tower of Babel and numerous historical accounts narrated in the Bible which many scholars to-day refuse to accept as the truth. This modern book of scripture is invaluable to Christendom in confirming these truths and engendering faith in the hearts of men at this time when the materialistic spirit of biblical interpretation is so prevalent.

This companion volume to the Bible puts to an end the argument about the dual authorship of Isaiah. The materialistic spirit has insisted in recent years that at least two different persons wrote the book called Isaiah. The last chapters of that great book are written largely in the spirit of prophecy, even mentioning Cyrus by name nearly 150 years before his birth. Biblical scholars have preferred to say that these later chapters were written by another prophet years later, thus explaining these chapters as history, not prophecy.

If this interpretation were correct the Nephites could not have been acquainted with the final chapters of Isaiah which are said to have been inscribed upon the brass plates. The Book of Mormon inspires such profound faith that its devout readers are not reluctant to believe that Isaiah was inspired

to predict the part Cyrus would play in the rebuilding of Jerusalem and reclaiming the scattered Jews. Nor did his inspired prophecies cease at that point, for he had much to say about the ministry of Christ in the flesh.

Many theories have diminished the faith of Christians in the divine origin and message of the early books of the Bible. A few years ago a popular translation of the Bible issued from the Press, known as "The Short Bible." Its translators were the scholarly Dr. Goodspeed and Dr. Smith. They placed the books of the Bible in what they considered their chronological origin. In their classification Genesis is the nineteenth book in the volume. An explanatory note asserts that the book was written "by some great Hebrew of the post-Exilic age toward 350 B.C. He had learned much from Babylonian laws, Cosmogonics and deluge stories, but built his work around the law book found in Josiah's day that is known as Deuteronomy."

It is their opinion that Genesis was not written until after the Babylonian captivity and was based largely on myths and legends the Jews had learned from the pagans in Babylonia.

There are many Biblical stories and incidents repudiated by the scholars of the world which are confirmed by the Book of Mormon. As if dedicated to the cause of preserving faith in the Holy Bible and being an eternal witness to the book our mothers read with sublime devotion, this modern book of scripture is a potent factor in building Christian faith and character and defeating the worldly spirit of unbelief which is so common in Christendom during this golden age of scientific advancement.

GREAT CONTRIBUTION

The Book of Mormon is a valid and valuable witness to the divine origin and message of the Bible. One of its greatest contributions to Christian thought is its testimony of the divine nature of the Bible. Thus the Nephite record became a very essential witness at a time when certain forces were trying to impeach and repudiate the Bible. With that movement came the practice of interpreting the message of the scriptures in various ways and substituting the precepts of men for the commandments of God.

These facts were revealed to a Nephite prophet who said of the theories of men which would abound in the world at the time this modern book of scripture would come forth:

"... behold there is no God to-day, for the Lord and the Redeemer hath done his work, and he hath given his power unto men;

"Behold, hearken ye unto my precept; if they shall say there is a miracle wrought by the hand of the Lord, believe it not; for this day he is not a God of miracles; he hath done his work ...

"And there shall also be many which shall say: Eat, drink, and be merry; nevertheless, fear God—he will justify in com-

mitting a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbour; there is no harm in this; and do all these things, for to-morrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God.

"Yea, and there shall be many which shall teach after this manner, false and vain and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsel from the Lord; and their works shall be in the dark. . . .

"And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

"And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance. . . .

"Yea, woe be unto him that hearkeneth unto the precepts of men, and denieth the power of God, and the gift of the Holy Ghost!

"Yea, woe be unto him that saith: We have received, and we need no more!

"And in fine, wo unto all those who tremble, and are angry because of the truth of God! For behold, he that is built upon the rock receiveth it with gladness; and he that is built upon a sandy foundation trembleth lest he shall fall.

"Woe be unto him that shall say: We have received the word of God, and we need no more of the word of God, for we have enough!

"For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom; for unto him that receiveth I will give more; and from them that shall say, We have enough, from them shall be taken away even that which they have." (II Nephi 28:5, 6, 8, 9, 21, 22, 26-30.)

This same prophet, as if anticipating the arguments that would be made against the Book of Mormon when it should appear, made this significant statement:

"And because my words shall hiss forth—many of the Gentiles shall say: A Bible! A Bible! We have got a Bible, and there cannot be any more Bible.

REMEMBER THE JEWS

"But thus saith the Lord God: O fools, they shall have a Bible; and it shall proceed forth from the Jews, mine ancient

covenant people. And what thank they the Jews for the Bible which they receive from them? Yea, what do the Gentiles mean? Do they remember the travels, and the labours, and the pains of the Jews, and their diligence unto me, in bringing forth salvation unto the Gentiles?

“O ye Gentiles, have ye remembered the Jews, mine ancient covenant people? Nay; but ye have cursed them, and have hated them, and have not sought to recover them. But behold, I will return all these things upon your own heads; for I the Lord have not forgotten my people.

“Thou fool, that shall say: A Bible, we have got a Bible. Have ye obtained a Bible save it were by the Jews?

“Know ye not that there are more nations than one? Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the isles of the sea; and that I rule in the heavens above and in the earth beneath; and I bring forth my word unto the children of men, yea, even upon all the nations of the earth?

“Wherefore murmur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together the testimony of the two nations shall run together also.

“And I do this that I may prove unto many that I am the same yesterday, to-day, and forever; and that I speak forth my words according to mine own pleasure. And because that I have spoken one word ye need not suppose that I cannot speak another; for my work is not yet finished; neither shall it be until the end of man, neither from that time henceforth and forever.

“Wherefore, because that ye have a Bible ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written.

“For I command all men, both in the east and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them; for out of the books which shall be written I will judge the world, every man according to their works, according to that which is written.

“For behold, I shall speak unto the Jews and they shall write it; and I shall also speak unto the Nephites and they shall write it; and I shall also speak unto the other tribes of the House of Israel, which I have led away and they shall write it; and I shall also speak unto all nations of the earth and they shall write it.

“And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel shall have the words of the Nephites and the Jews.” (II Nephi 29: 3-13.)

Visit To The Irish Saints

PRESIDENT A. K. Anastasiou visited Ireland this year and met with the Saints of Belfast branch on Saturday and Sunday, October 3 and 4. The meetings consisted of a social gathering on Saturday, at which a good number of members and friends were present. The impromptu programme was very much enjoyed; refreshments were served by the Relief Society sisters. On Sunday meetings began at 11.0 a.m. with a Sunday School programme. The lesson period was turned over to President Anastasiou, who discussed many vital subjects and problems and particularly spoke on the importance of the Genealogical Research work among the Saints. Testimony meeting followed the Sunday School. Many very fine testimonies were borne. The afternoon session convened at 2.30 p.m., conducted by District President Christian F. Steele. General and Mission authorities were sustained un-animously. President Steele spoke to the Saints very encouragingly, bearing his own testimony and encouraged greater faithfulness and diligence in the observance of the principles of the Gospel.

Elders Joseph Darling and Samuel Hislop were sustained as First and Second Counsellors in the Irish District Presidency. Both of these brethren and branch President Joseph Ditty spoke during the conference and their remarks were very much appreciated. President Anastasiou, in his address, voiced the greetings of the First Presidency and the Council of the Twelve and related the growth and development of the British Mission. Some missionary experiences were related by him and finally he appealed for full time missionaries to support and build up the Church in this land.

The Mission President met with the District and Branch Priesthood in a special meeting to discuss important problems of the Belfast branch.

The final session convened at 7.0 p.m. with an attendance of 95 people, including many friends and Church members now in the U.S.A. Army over here. After the preliminary exercises, President Anastasiou was given ample time to address the congregation and gave many inspiring thoughts in his address on the "Divinity and the Progress of the Church in the Last Dispensation."

Several Home Missionaries were set apart as well as the new officers in the Branch and District Presidencies.

The Saints enjoyed the conference, and the outpouring of the Spirit of the Lord. Great unity and joy were much in evidence.

The following three days the Mission President spent in Belfast, visiting some of the members and held two meetings with the branch Priesthood.

On Sunday, October 11, he was in Dublin to hold a special conference with the Saints. At the 11.0 a.m. session, conducted by Branch President Fred Horlacher, the Sunday School programme was very ably presented, and the lesson period was

given to President Anastasiou, who discussed the Word of Wisdom, the Law of Tithing, and especially urged the Saints to partake of the Sacrament worthily and be careful not to bear false witness in neglecting to observe the principles and commandments of the Lord. A very spiritual meeting was held with the Priesthood of the Dublin branch, where much counsel and advice was given and reports and problems were discussed.

The second and the final session convened at 6.30 p.m. with almost full branch membership in attendance and one or two friends. After the opening exercises, conducted by President Fr d Horlacher, the District President, Christian F. Steele, addressed the congregation, bearing his testimony to the divinity of the Restored Gospel. President Anastasiou, being a visitor, was called upon to sing a sacred solo, "In the Garden," and then addressed the conference. He spoke at some length, teaching the Saints again the Divinity of the Restored Gospel, urging them to remember the Covenants they have made with the Lord, and discussed the logical and true knowledge of the Godhead and the principles and ordinances necessary for our individual salvation. The Saints appreciated his visit, and there was very fine spirit present throughout his stay.



IN THE MATTER OF ELDER IRA WILLIAM MOUNT, GENEALOGIST.

UNDER the direction of the Mission Presidency, the Genealogical Board of the British Mission wish to announce that Elder Ira William Mount has been released from office on the Genealogical Board and from all other responsibilities. Most of the important records have been removed from him, and he has now ceased to be a genealogist.

In view of the many complaints received regarding the work of this brother and his unwillingness to furnish detailed information, the Genealogical Board has no alternative but to give this matter due notice, regrettable as it is, to help clear up all the queries in the interests of the genealogical work of the Church.

English members, beginning or continuing research work, are again advised to send all their enquiries in the first instance to the Genealogical Board of the British Mission and not to individuals.

American members—to the Genealogical Society of Utah.

For the British Mission Genealogical Board,
JAMES R. CUNNINGHAM, Chairman.

For The Young Folk

THE adventures of the Children of Israel in the wilderness were long and crowded with ups and downs. There were times when the people were obedient to the Voice of the Lord. Unfortunately, though, murmuring and disobedience were more often the order of the day. Even Moses, great leader though he was, did not escape temptation. Because of some act of disobedience he was never permitted to enter the promised land.

For 40 long years the journey had lasted, but if the people had been more faithful the distance could have been covered in a much shorter time. As Moses was about to climb up into Mount Nebo to view the promised land, before he was taken from the earth, he repeated a final warning to the people. This consisted of promises of blessings or cursings which the Lord said would depend upon whether the Israelites kept the covenants they had made with Him. The most dreadful curse which would come through disobedience was that the Lord would scatter Israel among all nations, from one end of the earth to the other.

On the other hand, if the people were faithful, they would obtain the fulfilment of the promise made unto Abraham, the great patriarch from whom they were descended. Do you remember how our story began? Do you recall how Abraham, in the midst of idol worshippers, determined to find the only true God? His prayers were answered. God revealed Himself and saved Abraham from being offered up as a sacrifice to false gods. Then the Lord promised to lead Abraham from the land of Ur of the Chaldees into a strange land, where he could build a new home. Abraham and Sarah, his wife, were led into the land of Canaan. Here the Lord blessed them and promised that, through faithfulness, the land would belong to them and their descendents for ever.

Well! here we find those promised descendents about to enter, through the guidance of the Lord, the very land to which Abraham had been led.

Which of the two promises did the Children of Israel obtain? Did they inherit the land for ever, or were they scattered throughout the world,

—E. M. T.



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